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# Federal Council Bulletin

A JOURNAL OF RELIGIOUS CO-OPERATION  
AND INTER CHURCH ACTIVITIES

Vol. I.

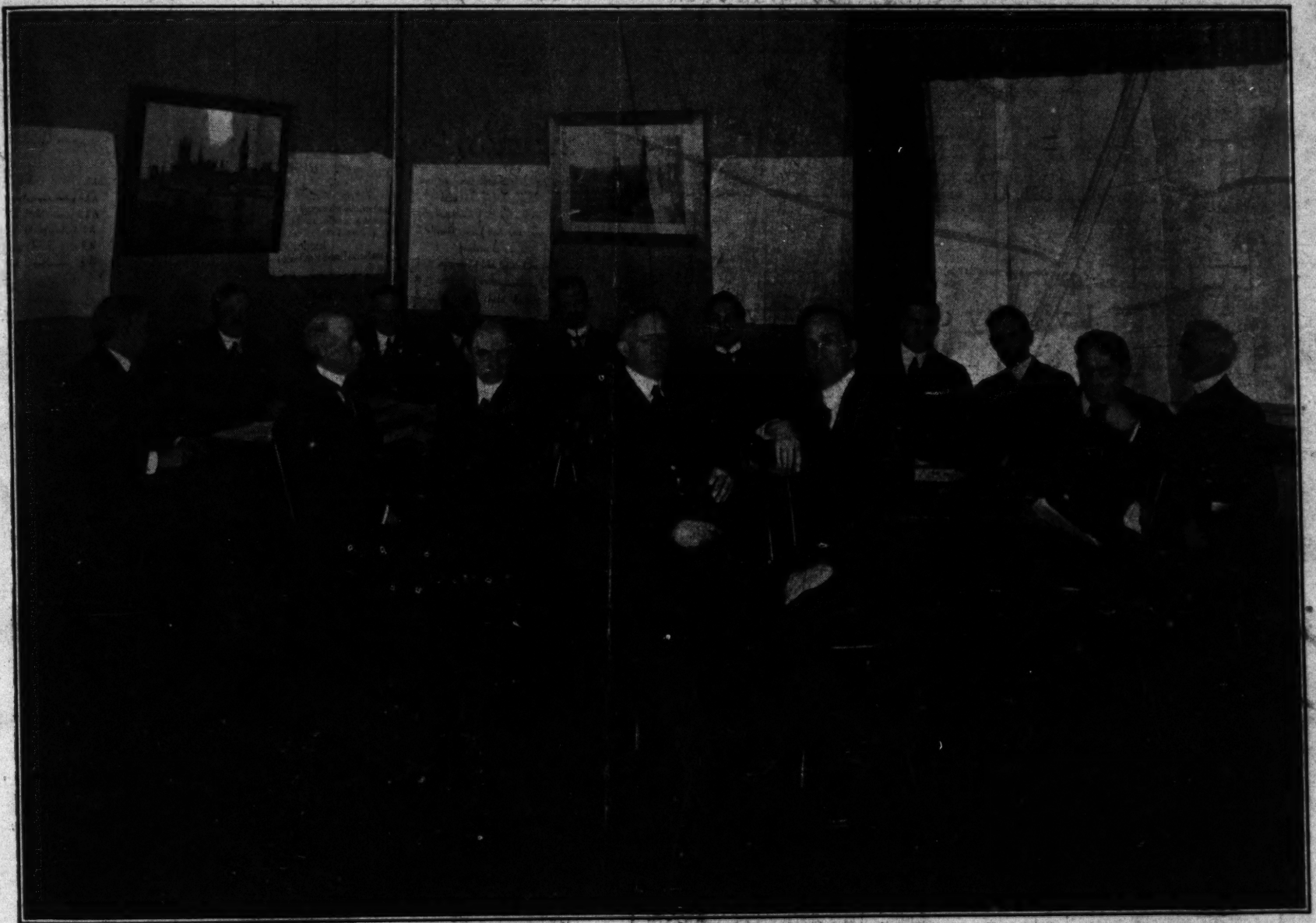
MAY, 1918

No. 5

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## CONFERENCE ON RELIEF AND RECONSTRUCTION

Held under the Auspices of the Commission on the Church and  
Social Service, at Atlantic City, N. J.



Left to Right:

Rev. Worth M. Tippy, *Executive Secretary, Commission on the Church and Social Service.*  
President Henry Churchill King, of Oberlin College, *Chairman, Commission on the Church and Social Service.*  
Rev. Sidney L. Gulick, *Executive Secretary, Commission on International Justice and Good-Will.*  
Rev. Henry A. Atkinson, *Executive Secretary, National Committee on the Churches and the Moral Aims of the War.*  
Rev. Charles Stelzle, *Field Secretary for Federal Council.*  
Rev. Harry F. Ward, *Secretary, Methodist Federation for Social Service.*  
Rev. Frank M. Crouch, *Secretary, Joint Commission on the Church and Social Service, of the Protestant Episcopal Church.*  
Rev. Roy B. Guild, *Executive Secretary, Commission on Inter-Church Federations.*  
Mr. Shelby Harrison, *Director, Department of Exhibit and Survey of Russell Sage Foundation.*  
Rev. C. Rexford Raymond, *Director of Educational Program, National Service Commission of the Congregational Churches.*  
Mr. Herbert N. Shenton, *Instructor in Sociology, Columbia University.*  
Dr. Eric M. North, *Assistant Secretary, General War-Time Commission of the Churches.*  
Rev. Charles S. Macfarland, *General Secretary of Federal Council.*  
Rev. Samuel Z. Batten, *Secretary, War Commission of the Northern Baptist Convention.*

SEP 27 1918



# A MESSAGE TO THE PRESIDENT AND TO THE CONGRESS OF THE UNITED STATES OF AMERICA

**Our Nation** has, we profoundly believe, with clean hands and pure heart engaged in conflict for lofty and unselfish ends.

**THE** attainment of those ends demands all the moral powers of our people, the conservation of our economic resources, and the highest efficiency in service.

**THESE** powers are impaired, this efficiency is greatly decreased, and our national vitality diminished by the liquor traffic and all its attendant evils, resulting in the waste of food, the waste of labor, and the waste of life itself.

**HAVING** duly recognized this in our army and navy by having taken measures to prevent the use of liquor by our troops, we believe that those who remain and serve at home should willingly apply to themselves the same principles which they apply to our soldiers and sailors and should submit to the same limitations for the welfare of the nation.

**Therefore,** in the interest of those who defend our nation, for the saving of our own supplies of food, for the highest efficiency of the industries which provide our means of warfare, and for the strengthening of the moral health of the people, we earnestly urge the President and the Congress of the United States to take steps to prevent, during the entire period of the war, by whatever means are feasible, the manufacture and sale of intoxicating liquor of all kinds for use as a beverage, including the importation of all liquor.

THE NATIONAL SERVICE AND WAR-TIME  
COMMISSIONS OF THE AMERICAN CHURCHES

*Complete list of signers of this Memorial will be found on page 12)*



# FEDERAL COUNCIL BULLETIN

*A Journal of Religious Co-operation and Inter-Church Activities*

Vol. I.

MAY, 1918

No. 5

## Camp Pastor Conferences Show Spirit of Co-operation in Religious Work

TWO Conferences of Camp Pastors, unusually significant as illustrative of the growing spirit of co-operation on the part of all religious workers in the training camps, have just been held under the direction of the General War-Time Commission of the Churches. The first was in New York at the Russell Sage Foundation Building on April 2 and 3. The second was in Chicago at the Hotel Sherman on April 8 and 9. The two conferences were attended by over one hundred men representing thirteen denominations engaged in work in the camps of the Eastern and Central Districts. Over twenty camps and naval stations were represented in the personnel of the conference, including Camps Dix, Upton, Devens, Meade, Lee, Merritt, Gettysburg, Allentown, Sherman, Taylor, Custer, Grant, Dodge and Funston, and the Naval Stations at Newport, Philadelphia and the Great Lakes. In fact, there was not a single large camp west of the Mississippi and north of the Mason and Dixon line that was not represented, and in addition there were workers also present from a few of the nearer southern camps.

Besides camp pastors and executive officers of denominational commissions there were also others in attendance who had been called in for consultation on plans for correlating the various types of religious activities. Chaplains, Y.M.C.A. secretaries, and members of the National War Work Council of the Y.M.C.A., and representatives of the Commission on Training Camp Activities were present, and their point of view fully considered. Among the specially invited guests were Chaplain John T. Axton, of the Hoboken Port of Embarkation, Chaplain James L. Griffes, of Camp Merritt, Chaplain Donald M. Brodie, of Camp Custer, Chaplain Chester Jenney, of Camp Grant, Chaplain William P. Williams, of Great Lakes, and Chaplain C. W. Ramshaw, of Camp Cody; Dr. Clarence A. Barbour, of the War Work Council of the Y.M.C.A., Dr. John A. McDowell and Dr. Frederick E. Taylor, Directors of Religious Work of the Y.M.C.A. for the Eastern and Central Districts, and Dr. John Timothy Stone, Director of Religious Work at Camp Grant; Dr. Cyrus Stimson, advising director of the Commission on Training Camp Activities for the Washington

District, and Frank Loomis, Community Organizer for Chicago. Two of the most effective local Inter-Church War Work Committees in the country were also represented, that of the Chicago Federation of Churches by Executive Secretary Walter R. Mee, and that of the Louisville Federation by Executive Secretary W. S. Lockhart.

One of the most striking aspects of both conferences was the warm approval given to the work of the camp pastors by both the Chaplains and the Y.M.C.A., both of which agencies heartily recognized the great value of the supplementary work of the camp pastors. Three fields in particular were indicated in which the need for the camp pastor is indispensable; first, strengthening the churches in training camp communities so that they may more effectively serve the enlisted men when off duty; secondly, following up the thousands of War Roll cards signed at the Y.M.C.A. meetings and relating each signer to some church; and thirdly, ministering to the sick in Army and Navy hospitals, to a few of which no chaplains have yet been assigned and in all of which the work to be done is far too great for a single man. In many of the camps there are now frequent and regular conferences of all the religious workers in the camps for the purpose of formulating systematic plans for coordinating in the most harmonious and effective way the various religious agencies, with a view to eliminating friction and the needless duplication of effort. The testimony of General Johnson of Camp Upton, General Bell of Camp Dodge, and of other commanding officers was quoted as showing their ready recognition of the helpful part that camp pastors have played in the religious work of the camps.

Similar conferences have previously been held by the General War-Time Commission of the Churches at Atlanta, Ga., for the Southeastern District, and at Fort Worth, Texas, for the Southwestern District. The four conferences have thus afforded opportunity for the great majority of the camp pastors, nearly four hundred in number and representing all the leading Protestant denominations, to reach a co-operative program in which sectarian propaganda is eliminated and the emphasis placed on supplementing



the work of the Y.M.C.A. and Chaplains by providing a needed link between the enlisted men on the one hand and their home churches and the churches of the camp community on the other.

At each conference a Committee on Findings was appointed and reported the conclusions at which the conference arrived. The findings of the Atlanta and the Fort Worth Conferences, having been previously published in the BULLETIN, need only be summarized. They had to do with emphasis upon war-time membership for soldiers and sailors in churches adjacent to camps; the responsibility of the camp pastor to co-operate with all forces working for the moral uplift of the camp community; co-operation with the chaplains and the Y.M.C.A. secretaries in all matters pertaining to work within the camp; the desirability of the period of service being as long as possible, and certainly not less than six months; the importance of presenting proper credentials to the Senior Chaplain and the Religious Work Director of the Y.M.C.A.; the advisability of wearing a standard uniform of the Camp Dodge type; the great importance of regular and frequent conferences of the camp pastors with one another, and also of other conferences with the chaplains, Y.M.C.A. secretaries and local pastors; and the need for a large spirit of co-operation in every way. In addition to these findings the New York and the Chicago Conferences made also the following recommendations:

1. That the various denominational commissions provide a plan whereby those who profess Christ over-seas may be attached by membership to their home churches.
2. That the camp pastors, in conjunction with all the religious forces engaged in service in the camps, exercise their influence to have an accurate and complete religious census taken by the personnel officer in each statistical office, where this has not already been done, and kept up to date, and that the results be made accessible to responsible religious workers.
3. That the insignia for the camp pastor's uniform be a cross worn upon the collar.
4. That all camp pastors carefully familiarize themselves with military usage and etiquette upon beginning their work, and that in this connection Moss's Manual for Officers be thoughtfully studied.
5. That camp pastors are advised to get in touch with the local Community Organizers of the Commission on Training Camp Activities, particularly with their Sub-Committees on Church Co-operation where such exist, with a view to helpful co-operation in wholesome community activities for enlisted men.
6. That churches in training camp communities and camp pastors working in connection with

them are not so much called upon to compete with other agencies in furnishing amusement and entertainment as to provide enlisted men with facilities for two needed types of social life that other agencies cannot supply; first, opportunity to share in mixed social gatherings, under wholesome supervision, that allow helpful, friendly association with Christian women; and secondly, opportunity to feel the touch of home environment—both of which opportunities are necessarily lacking in the abnormal situation obtaining within the camp itself.

7. That the General War-Time Commission of the Churches be asked to urge the appointment of a necessary number of chaplains for all hospitals, and that camp pastors be urged to give particular attention to assisting chaplains in this work.

### Alsace-Lorraine of Vital Importance to French Protestantism

THE significance of Alsace and Lorraine to French Protestantism is revealed in letters and messages received by the Federal Council from André Monod, Corresponding Secretary of the French Protestant Committee.

Some of the great names of French Huguenot history have come from Alsace—such as Oberlin, Reuss, Matter, Baum, Cunitz and Wilm. The annexation of Alsace made the Evangelical Church of the Augsburg Confession lost thirty-eight consistories and one hundred and ninety-one parishes, and the Reformed Church, five consistories and ninety-six parishes. Before the annexation there were 230,699 Protestants in Alsace and Lorraine. By the annexation, French Protestantism lost just one-fourth of its church members. The expected reunion of this Department of the East with the other Departments is accordingly of momentous importance to the Protestant churches as a whole, in order to make them equal to their immense duties after the war.

At the beginning of the war the Huguenots of Alsace had to undergo great hardships because of their French sympathies. Pastor Gerold, of Saint Nicholas Church in Strasbourg, one of the leading and most honored men of the city, was imprisoned for alleged sayings in sympathy with the French. On account of his old age and exalted position, a medical officer was sent to him suggesting that he ask for a certificate of ill-health, to avoid prison. Pastor Gerold refused, and was sent to prison for a number of weeks. In reconquered Alsace, in the Upper Rhine Department, French Protestant services have been held, since the beginning of the war, in the towns of Than, Wesserling, and Massevaux, by French pastors and chaplains.



Sunday, March 3rd, was observed in France as "Alsace-Lorraine Day." In every place of worship—Protestant, Catholic or Jewish—the Solemn Protest of the Deputies of Alsace and Lorraine, presented to the National Assembly at Bordeaux on March 1st, 1871, by Jules Grosjean, deputy of the Haut-Rhin Department, was read and commented upon. The Protestants of Alsace-Lorraine, in common with all the French people, have never ceased to assert their loyalty to France and the injustice of the German annexations.

The Federal Council, through its United Committee on Christian Service for Relief in France and Belgium, is co-operating with a similar Committee in France on behalf of these Huguenot churches which have suffered such heavy losses in buildings and property since the war.

### World Alliance Holds Annual Meeting

CO-OPERATING with the National Committee on the Churches and the Moral Aims of the War, the Third Liberty Loan Committee and the Commission on International Justice and Good-Will of the Federal Council, the World Alliance for International Friendship held its annual meeting at the Broadway Tabernacle, New York City, April 4, at 3:30 P. M. Notices of and invitations to the meeting had previously been sent out stating the purpose and cordially inviting laymen and women. The church filled to the doors gave evidence of the interest aroused.

Dr. Frederick Lynch, secretary of the International Committee and also one of the secretaries of the American Council, presided over the meeting and in the few forceful words of his introductory remarks sounded the keynote of the afternoon. The program from beginning to end was a militant, clarion call to action and to duty.

Three of the ablest men in this country, President Henry Churchill King, of Oberlin College, President W. H. P. Faunce, of Brown University, and Dr. William P. Merrill, President of the World Alliance, and Sir George Adam Smith of Great Britain, were the speakers. Dr. King went to the very heart of things and stressed, among others, the following points:

1. The World Alliance is heart and soul back of the government in waging the righteous war which the enemies of democracy, justice and truth have forced upon the world. We are not for peace until such a complete victory has been won as will make possible such ideals and international relations as are founded upon Christian principles.

2. No individual, no Christian organization has a right to any shallow views of progress.

3. We have no right to any shallow views of morals. We must respect the honest convictions of a man or a nation, even though they differ from our own.

4. The Church of God has no right to any shallow creed. There is no problem which will take care of itself. It is up to each individual so to wage war that there can be but one outcome—the establishment of a Christian world-order under which nations, great and small, can live in harmony and peace.

President Faunce challenged the churches to wake up to their opportunities, to their responsibilities. He called upon every man and woman to support those principles which such movements as the World Alliance are earnestly striving for, and for which we as a nation are fighting with our allies.

The churches, he maintained, must not give over to Socialists, to the I. W. W., or to any other organization or institution the task which is essentially theirs.

Dr. Faunce raised the question whether the men who sit at the head of church pews really know what "fighting for Democracy" means. So much is said about it; it is talked of so lightly and glibly, yet how many there are who are actually *afraid* of it when translated into terms of every-day life. Too many men do not want Democracy when brought face to face with it.

Sir George Adam Smith, Principal of Aberdeen University, Scotland, is bringing to America a soul-stirring message from Great Britain. In spite of the awful sacrifice of human lives, he said, Great Britain and the Allies do not begrudge the delay of America entering into the war, for that very delay has but proved the righteousness of their cause. America waited, tried every method and means within her power to maintain peace but only to find that there could be no peace with Germany until first there should be war. The very patience which our country showed toward the enemy now but strengthens the tie which unites us with our allies in this, the holiest of wars. "You here in America," said he, "have not yet learned the full meaning of this awful carnage, but we were willing to wait and now we know there is but one purpose which is causing you to stand shoulder to shoulder with us in this fight for our lives, for the only principles which can make it possible for nations ever again to dwell in peace."

Dr. William P. Merrill, President of the World Alliance, explained briefly what the movement means and told the splendid work which is being done by its officers and members. The messages of the various speakers were frequently interrupted with the most enthusiastic applause.



At the annual meeting for members of the World Alliance which followed the general meeting the present officers were re-elected. Much credit is due such men as Dr. Merrill, Dr. Lynch, Dr. Sidney Gulick, the Executive Secretary, Prof. Benjamin Batten, the International Organizer, and Miss Martha B. Hixson, Associate Secretary, for the work that is being done.

Dr. Merrill, in closing, quoted Kipling's "Recessional," so applicable to the present crisis:

"God of our fathers, known of old—  
Lord of our far-flung battle-line—  
Beneath whose awful Hand we hold  
Dominion over palm and pine—  
Lord God of Hosts, be with us yet,  
Lest we forget, lest we forget!"

### United Committee on War Temperance Activities in the Army and Navy

SOME very interesting facts disclose themselves with reference to the number of men reached by the various items of the program carried on by the United Committee on War Temperance Activities in the Army and Navy.

The most careful and conservative estimates would indicate that at least one million men are reached each month in the various Association huts in this country and abroad through the animated cartoons and films, which are being sent out regularly on all of the movie circuits. This includes every Association hut which is equipped with a machine for putting on any kind of a movie program.

These animated cartoons are prepared by experts, who are not only interested in reaching the men from the standpoint of the type of appeal which the United Committee is making, but are also qualified to introduce just the right sort of features which make these cartoons intensely interesting to the men. The films are all new and specially prepared. Thousands of feet of them have been sent out since this item was adopted by the Committee as a part of its regular program. A new reel is released for circulation over the various circuits about every four weeks.

In order to reach all the camps in the quickest possible time and to avoid any unnecessary delay, duplicate copies of a given film are started out simultaneously from six or eight different centers. These keep going in increasingly widening circles until the entire number of men have had a chance to see the pictures.

Because of the regularity with which these films follow each other, and because of the extremely high type of material used, and because of their intensely practical value, they are proving to be thoroughly successful in every way.

This one item would indicate something of the comprehensiveness of the program of the United Committee in its attempt to reach some of the men in every way, and every man in some way.

### General War-Time Commission Adopts a Church Flag

IN recognition of the peculiar solemnity and national significance of religious services at the present hour, and in response to a widespread demand throughout the country, the General War-Time Commission of the Churches has selected a church flag which it recommends that the churches use as a symbol of their patriotic purpose to further by their spiritual force the great cause of democracy to which our country has dedicated its arms. This flag may be retained after the war as a flag representing the Church, a flag of worship and of service, to be used whenever it is deemed appropriate by the churches.

It may be obtained in two patterns. One of these, a triangular white pennant with a blue cross in the center, is the regulation church flag of the American Navy. It is the custom to fly it during divine service just above the American flag and on the same staff. It is the only flag which may be so flown. The Commission has obtained permission from the Navy Department for its use by the churches in a similar manner. The other pattern is a rectangular white flag with a blue cross in the center. This is recommended particularly for draping within the church itself. Both flags can be used for draping within the church, but only the pennant should be flown from a vertical flag pole.

The proportions of the flags are these: A triangular pennant 3 feet wide on the short edge should be 8 ft. 9 in. long; the short bar of the blue cross should be parallel to the 3 foot edge of the flag and 18 in. long; the long bar should be 36 in. long and project 6 in. above the short bar. The bars should be 6 in. broad. The top of the cross should be 6 in. from the 3 foot edge. For a 4 ft. by 6 ft. rectangular flag, the cross should have its short bar 2 feet long and parallel to the 4 foot side, the other bar being 4 feet long and projecting one foot above the short bar; both bars should be 8 inches wide. Measurements for other sizes are proportional to these. The long bar should be four times as long as it is wide; the short bar three times. Annin and Co., 99 Fulton St., New York City, will supply pennants, 3 ft. by 8 ft. 9 in. in all wool bunting for \$6.00 each, in "Defiance" cotton bunting for \$1.75 each; rectangular flags, 4 ft. by 6 ft., all wool \$8.55 each, cotton bunting \$5.25 each; other sizes and grades in proportion. Their regular sizes include, in the case of both pennant and flag, a size larger and a size smaller than that given.



## New Legislation the Church's Opportunity

CONGRESS has given the Church its opportunity to meet with vigor the challenge expressed in General Pershing's recent cablegram to the War Department. The House of Representatives has passed the Chaplain's Bill increasing the ratio of chaplains in the Army to one for every twelve hundred officers and men. This bill passed the Senate at the close of the last session and the amendments made by the House have been accepted by the Senate.

The law which this bill amends had provided for one chaplain to every regiment, but in May, 1917, the number of men in an infantry regiment was increased from twelve hundred to thirty-six hundred. A memorial prepared by the Federal Council of the Churches of Christ in America and supported by the authorities of the Roman Catholic Church was introduced at the last session urging legislation to meet the changed conditions. The present bill not only restores the proportion of chaplains but, by putting it on a numerical basis, permits the assignment of chaplains to military groups not regimentally organized, which would otherwise be unprovided for. The text of the bill is as follows:

"Sec. 15. *Chaplains.* The President is authorized to appoint, by and with the advice and consent of the Senate, chaplains in the Army at the rate of not to exceed, including chaplains now in service, one for each one thousand two hundred officers and men in all branches of the military establishment, with rank, pay and allowance as now authorized by law: *Provided*, That there shall be assigned at least one chaplain for each regiment of Cavalry, Infantry, Field Artillery, and Engineers: *Provided* further, That the persons appointed under this act shall be duly accredited by some religious denomination or organization and be of good standing therein under such regulations as may be prescribed by the Secretary of War: *Provided*, That the maximum age limit of chaplains in the army shall be 45 years."

The President, however, returned the bill to Congress, asking for a re-wording of the last clause, because he feared that, in its present form, it might be construed to force the retirement of chaplains reaching 45 years of age.

At the beginning of the war there were sixty-seven chaplains in the Army. At the present time there are six hundred and sixty-six, of which one hundred and fifty-one are in the Regular Army, two hundred and thirteen in the National Guard, two hundred and ninety-two in the National Army, and ten are chaplains-at-large. There are a hundred and ninety-nine Catholic chaplains, four hundred and fifty-seven

Protestant and ten of other groups. This new law will permit the appointment of an additional eight hundred. Here is the opportunity of the Church. Already the General Committee on Army and Navy Chaplains has an abundance of applications and is now seeking to discover whether they fulfill the standard indicated by General Pershing as men "of the highest character with reputations well established as sensible, practical, active ministers." If the church will give them the backing they need in personal interest, moral and spiritual support, and additional equipment, the ministry of the Church to the young men of the Army will be of incalculable result.

The Chaplains already appointed are, in co-operation with the religious workers of the Y.M.C.A. and the "camp pastors," accomplishing much. The increase of chaplains will, however, reach further and deeper, since the chaplain alone has access to all parts of the camp, whether barracks, hospital, or guard-house, since he has an officer's standing and can thereby do much for the men which would otherwise be impossible, and since he alone of all the religious workers goes with the regiment wherever it may go—to cantonment, or ship, or front line trench. As Chaplain Tiplady says in a recent article in the *Missionary Review of the World*:

"The one spiritual need of the soldiers is Christianity: and it must be brought to them by men who believe in it and are shaped by it. The American churches must send their best Christians to France. They must send them as chaplains, as officers, and as private soldiers. Christian huts are good, but Christian men are better.

They are among their fellows in trench and billet, and their lives and teaching speak amid the burstings of shells and the cries of wounded. The first need of soldiers at the front is therefore for Christianity in the flesh, the Gospel incarnate. Give us men!"

TO steer new naval chaplains in the way they should go and help them to learn the ropes quickly, Chaplain John B. Frazier has prepared a forty-four page booklet entitled "The Navy Chaplain's Manual." This has been published for the Naval Service by the General Committee on Army and Navy Chaplains and the General War-Time Commission and has been issued with the approval of the Secretary of War. Dr. Henry Van Dyke has written an introduction commending it highly as "a simple and wise manual of applied Christianity in the service of the Navy." Chaplain Frazier, who has been detailed by Secretary Daniels to the supervision and selection of new chaplains for the Navy writes out of many years of practical experience and the book bears many evidences of sound common sense and spiritual earnestness.



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**CHARLES STELZLE**

105 East 22nd Street - - New York



**T**HERE is so much religion in the labor movement, and so much social spirit in the church, that, with the inevitable development of each in these respects, it will some day become a question as to whether the church will capture the labor movement, or whether the labor movement will capture the church.

It is becoming quite clear to most of us, that neither side can afford to ignore the other. While there are good and sufficient reasons for the church to discuss the problem of how it may save the people, there are also most excellent reasons which prove that the people must save the church.

The average workingman is naturally religious. His religion may not always be expressed in an orthodox manner, but it is there, nevertheless. Infidelity scarcely exists among workingmen. As a matter of fact, they respond most readily to the religious appeal. It is the testimony of nearly every preacher who engages in shop meetings that he is never listened to with greater respect and with greater interest by any other kind of audience.

The social question is fundamentally a moral and a religious problem. In the end, there will be not one answer to the social question, but many. But all will be religious. It will never be settled upon any other basis. History has prophesied it. The best labor leaders are coming to recognize it. Present reform measures indicate it.

These things prove that the workingman, in his devotion to Jesus and in his natural religious disposition, is in an attitude of mind which makes him peculiarly ready for the introduction of a great moral motive. In so far as he responds to this principle, will he be given power in the industrial world.

Agitation, education and legislation there will continue to be, but they must be always upon a moral basis. And that organization will survive among workingmen—be it the church or the labor movement—which has the greatest genius to transmute these high ideals into practical, everyday living, meeting all their needs.

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of Christ of America**

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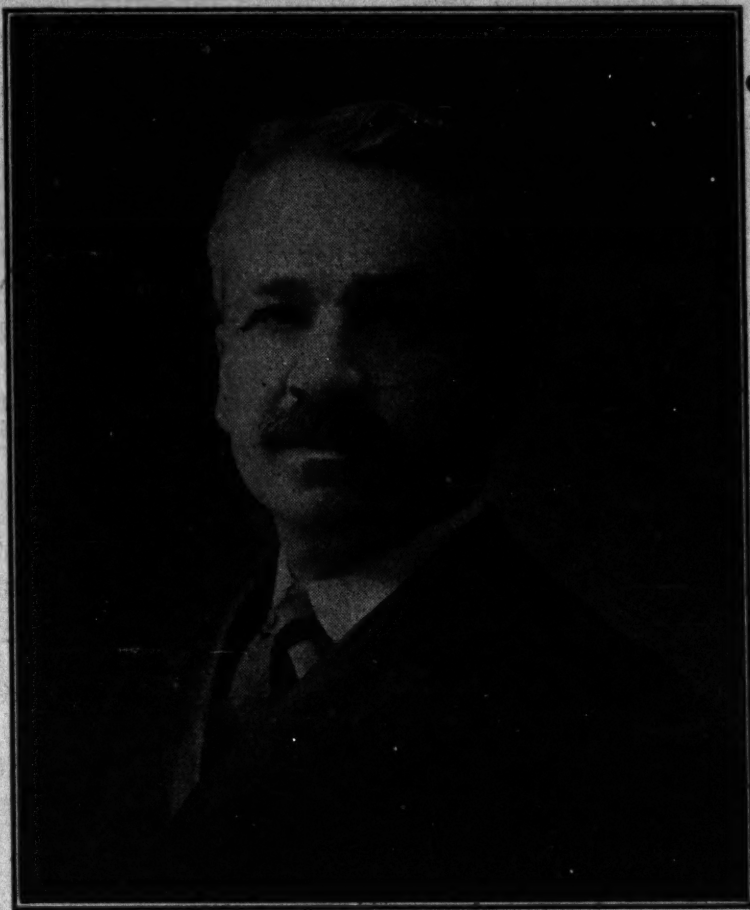


## Home Missions Council Establishes Permanent Office and Issues War-Time Appeal

Dr. Alfred Williams Anthony, Executive Secretary of the Home Missions Council, has now established offices at 156 Fifth Avenue, New York, and has launched the work of co-ordinating the plans and activities of the various Home Mission Boards which are constituent to the Council. Previous to Dr. Anthony's appointment, the Home Missions Council held an annual meeting at which plans for the succeeding year were mapped out and agreed upon, but there was no co-ordinating agent to act for the Council in the interval between meetings.

Dr. Anthony has had wide experience in co-operative religious work. He is at present secretary of the Inter-denominational Commission of Maine and a member of the Federal Council's Commission on Inter-Church Federations. He is also Corresponding Secretary of the General Conference of Free Baptists.

Dr. Anthony's office will serve as a clearing house of information, where reports and literature issued by the denominational boards will be on file; he will have charge of the publications, annual report, circulars of information or periodical literature of the Home Missions Council; he will arrange for and inaugurate forms of co-operative work in specified areas where such work is not at present carried on; he will also aid in bringing into more intimate acquaintance and closer co-operation the work of the Christian churches with other associations and organizations, religious, philanthropic, educational and political. There will also be such special tasks as aiding in relating certain denominations to care for the influx of negro population caused by present industrial conditions; investigating the needs of immigrants at our ports of entry; devising means by which there may be practical co-operation in ministering to the needs of foreign-speaking people.



REV. ALFRED WILLIAMS ANTHONY  
Executive Secretary of the Home Missions Council

One of the first things which Dr. Anthony, as executive secretary, did was to issue in the name of the Home Missions Council the following Appeal to the Nation's Religious Forces for Co-operative Efficiency:

"The American spiritual fabric is under severe strain. Every department of our life has been loyally devoted to seeing the announced national program through to the insurance of a world made safe for democracy and to the abolition of war as a means of settling international differences. This is an enterprise too urgent to admit of indifference on the part of any of the nation's religious agencies and so holy as to call forth the utmost religious devotion of a consecrated people.

"Every prompting of loyalty to the high and holy purposes which engage the nation, and every expectation of those who morally and financially support the program of the churches, require that our missionary agencies shall joyfully and intelligently yield a similar allegiance. We must economize in money and in men. The task committed to the churches must be prosecuted with a vigor and intelligence not hitherto known.

"We therefore urgently appeal to the people in all home mission charges to practice those economies in their religious organization which are required of our society in every other department, to merge their groups in worship and community work, to save fuel when it may be possible by uniting congregations, to release for other forms of national and community service one or more of the ministers in overlapping parishes, to utilize emergency inter-church committees for the regular ministry of the churches and to project new plans of inter-church community service, to utilize all church buildings so far as practicable for continuous week-through service in temporary or permanent community enterprises, and in every other manner to conserve church resources.



"We appeal to all local, district, State and regional denominational committees, societies and boards responsible for the dispensing of home mission funds to reach agreements with agencies of other denominations operating in the same territory by which all duplications of money aid in the same community shall be rigidly eliminated and workers shall be utilized for unhindered community work, no energies and resources being wasted by sectarian competition or duplication.

"We appeal to all churches located in rural communities, and to agencies aiding in such communities, to institute and zealously to prosecute plans for the conservation of food and the quickening of production.

"We appeal to all churches and missions ministering to communities or individuals employing alien speech and otherwise detached from our common American life and its purposes, and to all agencies aiding such churches and missions by money or leadership, to redouble their efforts by way of extending the use of our common language and an appreciation of those historic and forward-looking purposes which have made this nation what it is and have prepared it for this critical hour.

"We appeal to all national boards and societies administering home mission funds by every means practicable to see that their funds are not duplicated in aided communities or otherwise unwisely employed in aid of mission work. We urge them to organize all available forces under co-operative programs to help the nation meet the present emergency."

ON Sunday, April 14, was held the formal opening of the Inter-Church Headquarters at Camp Dix, Wrightstown, N. J. This building, which contains a social room, conference rooms and guest rooms, was erected by four co-operating denominations, Baptists, Congregationalists, Lutherans and Presbyterians, and adjoins a chapel previously erected by the Episcopalians and generously placed at the disposal of all denominations. The building cost about \$20,000. Rev. W. T. Wilcox is officially in charge. On the program for the dedication service were General Scott, General Greene, Dr. Robert E. Speer, Chairman of the General War-Time Commission, Dr. Carson, Chairman of the National Service Commission of the Presbyterian Church, U. S. A., and President Demarest of Rutgers College. Music was furnished by one of the camp bands.

Such inter-denominational buildings are being built in a number of the camps. The Camp Dix building is the second to be dedicated, the first being the one at Camp Upton, formally opened on February 24th. The erection of these buildings is being promoted by the General War-Time

Commission of the Churches, and is representative of the spiritual unity and absence of sectarianism which characterize religious work in the camps.

### A War-Time Program For Country Churches

IMPELLED by the statement of President Wilson that "upon the farmers of this country, in large measure, rests the fate of the war and the fate of the nations," the General War-Time Commission of the Churches is issuing, through the Rural Section of its Committee on War-Time Work in the Local Church, a "War-Time Program for Country Churches," which contains concise suggestions as to what country churches may do to arouse the rural population to a sense of the vast importance of the part they have to play in the world war and to show them how they may organize their activities to secure the best results. The pulpits of the 150,000 rural churches of the country furnish the means of reaching the great majority of the farmers of America.

The first step, in rural as in city churches, is the formation of a war-time committee with a definite program. There is the same work to be done in both country and city for the church's own men in the service, through systematic and organized correspondence, to keep the man at the front in touch with his home church; the preparation of packages for soldiers and sailors and for prisoners of war; and work for the drafted men before they leave for camp.

But the rural pastor should especially urge upon his congregation the absolute need of an immediately increased food supply as the most vital contribution to the winning of the war. He may arrange to have demonstrators sent from the state college of agriculture to teach elimination of food waste in field and home. It will be part of his task to promote the fullest co-operation on the part of the farmers with farm bureaus, agricultural colleges and boards of agriculture, the United States Government, national, state and local committees or councils of defense as well as with organizations of earnest and patriotic men and women in the cities.

It will be the duty of the country church to see that emergency laborers, especially lads from schools and colleges, realize their obligation for faithful work and clean living as their contribution to the nation's task and also to see that they have facilities for proper and wholesome recreation and to watch over their welfare. The church should be more than ever before a community church and between churches of different denominations there should be an increased spirit of co-operation. The church will, of course, co-operate with the Red Cross, hundreds of churches being already organized as Red Cross



**Auxiliaries.** The church can also perform a great ministry of kindness among the families of men in the service.

In many rural communities the shortage of labor has caused an influx of foreign population. The problem thus created is one which offers big opportunity to the local churches.

The program makes clear that in all this work it is the pastor who must be the leader. He will be the inspiration of his people whom he must arouse to the great task lying before them.

The Commission on the Church and Social Service, of which Dr. Worth M. Tippy is Secretary, has secured the services of Rev. Edmund deS. Brunner, who has been temporarily released by the Country Church Commission of the Moravian Church to assist in the preparation of this program.

Forty thousand copies of this leaflet will be sent to pastors of rural churches, through the Department of Agriculture. They can be obtained from the General War-Time Commission of the Churches, 105 East 22nd Street, New York, at the rate of \$1.25 per hundred or \$10.00 per thousand.

### **Chaplain Forces in France To Be Headed by Bishop Brent**

**U**NDER a new organization of the Chaplain forces in France, Bishop Charles Henry Brent, of the Protestant Episcopal Church, has been appointed by General Pershing as Senior Headquarters Chaplain. According to this plan, the chaplain forces in France will be under the control of a Chaplains' Office at General Headquarters which will represent the body of chaplains to the Commanding General and his staff. This office will consist of three chaplains appointed by the Commanding General and known as General Headquarters Chaplains, one of whom is designated as Senior Chaplain. To this post Bishop Brent has been appointed, with the rank of Major. He has two aides, one a Roman Catholic and the other a Protestant. It will be their duty to keep in touch with every sector occupied by the American troops, provide for ministrations wherever needed, and in many other ways have a general oversight of the commissioned chaplains.

Bishop Brent, one of the best known bishops in the country, was born in Newcastle, Ontario, April 9, 1862, and in December, 1901, was consecrated Bishop of the Philippine Islands. For the three years previous to his consecration, he served on the editorial staff of *The Churchman*. He was foremost in the campaign against the opium traffic, having been a member of the Philippine Opium Commission in 1903-4, chief commissioner for the United States and president of the International Opium Commission in 1908-9, chairman of the United States delegation

to the International Opium Conference at The Hague in 1911 and president of the Conference. He is also the author of many well-known religious books, the most recent of which, "Prisoners of Hope," was published in 1915.

Bishop Brent has been in France for a number of months, actively interested in the work of the chaplains and of the Y. M. C. A. General Pershing and Bishop Brent have long been on terms of close personal friendship and mutual attachment.

### **Training School For Chaplains Opens Second Session**

**S**UNDAY, April 21, at three o'clock, the second session of the Training School for Chaplains was formally opened at Camp Zachary Taylor, Louisville, Ky., with an enrollment of ninety-one newly appointed chaplains and approved candidates. The speakers at the opening services were Lieutenant-Colonel Harry J. Knight, representing Major-General Harry C. Hale, who was unable to be present, Dr. Eric M. North, representing the Federal Council and the General War-Time Commission, and Bishop Daniel O'Donoghue, Roman Catholic Bishop of Louisville.

It is believed that the removal of the School to Louisville will afford even better facilities for the work than the Coast Artillery Station at Fort Monroe, Va., where the first session was held. The School is situated in the Officers' Training Camp in a section convenient to both camp and city.

Chaplain Alfred A. Pruden is in charge of the School, the other members of the faculty being Chaplains John T. Chenoweth, R. R. Fleming, Jr., and Ignatius Fealey. The Y. M. C. A. has offered the services of a French instructor.

The new students are vigorous, earnest, keen men, most of whom are college and theological school graduates, while several are well-known pastors of wide experience. The Churchmen's Federation of Louisville, through its Executive Secretary, Mr. W. S. Lockhart, has expressed its interest and willingness to co-operate in every possible way.

### **Mobilizing Country Churches For War-Time Service**

**D**URING the last month the General War-Time Commission, through the Rural Section of the Committee on War-Time Work in the Local Church, of which Dr. Worth M. Tippy is Secretary, has gathered a body of opinion from country church experts which will be utilized in pushing a definite program of service through the country. In co-operation with the Federal Department of Agriculture, 38,000 letters urging the increased production of food, were mailed to every rector, minister and rabbi in the South.



together with the request from the Government that he present the matter to his people. There is now under way a similar letter to the country churches in the North. Forty thousand of these will go out and there will be included the War-Time Program for Country Churches.

Co-operation is also under way with the Department of Civilian Relief of the American Red Cross, since the country church is the natural agency for caring for the local problems of civilian relief and home service which will arise in the isolated country communities.

A meeting of country church workers is proposed to consider the feasibility of sweeping the country with a series of State conferences for rural pastors, to take the war message for the churches into the regions which have not been reached heretofore. It is further proposed to issue a brief program for the country church in its care of the city boys who will go out on the farms this summer as members of the Boys' Working Reserve.

### Signers of Prohibition Memorial

THE Prohibition Memorial, which was sent to President Wilson, the members of the Cabinet and to every member of Congress, was signed by the following organizations:

#### FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Frank Mason North, *President*  
Charles S. Macfarland, *General Secretary*

#### GENERAL WAR-TIME COMMISSION OF THE CHURCHES

Robert E. Speer, *Chairman*  
William Lawrence, *Vice-Chairman*  
William Adams Brown, *Secretary*

#### COMMITTEE ON WAR-TIME PROHIBITION MEMORIAL

Charles S. Macfarland  
William A. Harbison  
Daniel A. Poling  
Carl E. Milliken  
William I. Haven

#### WAR WORK COMMITTEE OF THE AMERICAN CHRISTIAN CONVENTION

F. G. Coffin, *Chairman*

#### THE WAR COMMISSION OF THE NORTHERN BAPTIST CONVENTION

George W. Coleman, *Chairman*  
Samuel Z. Batten, *Secretary*

#### WAR COUNCIL OF THE HOME MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION

B. D. Gray, *Chairman*

#### THE NATIONAL SERVICE COMMISSION OF THE CONGREGATIONAL CHURCHES

Kenyon L. Butterfield, *Chairman*  
Henry A. Atkinson, *Executive Secretary*

#### WAR EMERGENCY COMMITTEE FOR THE DISCIPLES OF CHRIST

Frederick W. Burnham  
E. M. Bowman  
Keith Vawter, *Secretary*

#### THE COMMISSION ON NATIONAL SERVICE OF THE EVANGELICAL ASSOCIATION

S. C. Breyfogel, *Chairman*  
F. C. Berger, *Secretary*

#### WAR COMMISSION OF THE EPISCOPAL CHURCH

William Lawrence, *Chairman*  
George Craig Stewart, *Secretary*

#### THE PERMANENT COMMITTEE ON TEMPERANCE OF THE EVANGELICAL LUTHERAN CHURCHES OF THE U. S. A. (General Synod)

Edwin C. Dinwiddie, *Chairman*  
Charles F. Steck, *Secretary*  
William H. Gotwald, *General Secretary*

#### WAR WELFARE COMMISSION OF THE EVANGELICAL SYNOD OF NORTH AMERICA

William N. Dresel, *Chairman*  
Reinhold Niebuhr, *Secretary*

#### NATIONAL WAR COUNCIL OF THE METHODIST EPISCOPAL CHURCH

Joseph F. Berry, *Chairman*  
W. F. McDowell, *Chairman, Executive Committee*  
Theodore S. Henderson, *Executive Officer*

#### WAR-TIME COMMISSION OF THE METHODIST EPISCOPAL CHURCH, SOUTH

Walter R. Lambuth, *Chairman*  
John M. Moore, *Secretary*

#### THE WAR COMMISSION OF THE METHODIST PROTESTANT CHURCH

Lyman E. Davis, *Chairman*  
Charles H. Beck, *Secretary*  
C. E. Wilbur

#### GENERAL WAR WORK COUNCIL OF THE PRESBYTERIAN CHURCH IN THE U. S.

James I. Vance, *Chairman*  
A. S. Johnson, *Vice-Chairman*  
C. Groshon Gunn, *Executive Secretary*

#### THE EXECUTIVE COMMITTEE OF THE NATIONAL SERVICE COMMISSION OF THE PRESBYTERIAN CHURCH, U. S. A.

John F. Carson, *Chairman*  
Ford C. Ottman, *Executive Secretary*

#### EXECUTIVE COMMITTEE OF THE WAR SERVICE COMMISSION OF THE REFORMED CHURCH IN AMERICA

Oscar M. Voorhees, *Chairman*  
W. N. P. Dailey, *Executive Secretary*

#### NATIONAL SERVICE COMMISSION OF THE REFORMED CHURCH IN THE UNITED STATES

Charles E. Schaeffer, *President*  
W. Stuart Cramer, *Secretary-Treasurer*

#### WAR COMMISSION OF THE UNITED BRETHREN

G. M. Mathews, *Chairman*  
H. H. Fout, *Secretary*

#### WAR SERVICE COMMISSION OF THE UNITED EVANGELICAL CHURCH

H. Franklin Schlegel, *Secretary*

#### NATIONAL SERVICE COMMISSION OF THE UNITED PRESBYTERIAN CHURCH

Thomas C. Pollock, *Chairman*  
Lytle R. Free, *Secretary*

#### WAR WORK COUNCIL OF THE UNITARIAN CHURCHES

Samuel A. Eliot, *Chairman*  
Elmer S. Forbes, *Secretary*

#### NATIONAL SUNDAY SCHOOL WAR COUNCIL

Edgar Blake, *Chairman*  
John L. Alexander, *Secretary*

#### WAR BOARD OF THE SALVATION ARMY

Commander Evangeline Booth, *Chairman*  
Colonel Edward J. Parker, *Secretary*

#### INTERDENOMINATIONAL YOUNG PEOPLE'S COMMISSION

Daniel A. Poling, *President*  
William R. Hall, *Secretary*

#### THE INTERNATIONAL COMMITTEE OF THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS

Alfred E. Marling, *Chairman*  
William Sloane, *Vice-Chairman*  
John R. Mott, *General Secretary*

#### WAR WORK COUNCIL OF THE NATIONAL BOARD OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS OF THE U. S. A.

Mrs. Robert E. Speer, *President of the National Board*  
Mrs. John French, *Acting Chairman of the War Work Council*



## French Chaplain Tells of Visit to American Troops

Chaplain Victor Monod, who with Chaplain Georges Lauga, recently visited America as official delegate from the French Protestant Committee to the Federal Council of the Churches of Christ in America, sends the following communication concerning his visit among the American soldiers in France:

"It has been my privilege to visit the United States this winter, as a delegate from the French Protestant Churches to the American Christian people. I met everywhere the finest reception and heard a hundred times and more the same question: 'How do you like America?' 'Very much!' was my reply. On my return home, I was lucky enough to pay a visit to the American camps in France and I could ask the soldiers: 'How do you like France?' 'Fine!' was the unanimous answer.

"In many French towns the American service hat and the khaki uniforms are now a usual feature of the street scene. Even the French babies shout: 'Américains, bravo!' when the American motor cars run along the road. But the exchange of thought is not very great on account of the difference of the languages. And yet our French people are desirous to make quite 'at home' those boys, who from as far as the Pacific Coast, came to co-operate with the Allies, and win the war. Our leading men, in educational or religious circles, are anxious to provide for the American soldiers opportunities to meet the best part of the French population and not merely the men or women of the street. Our French Protestant Churches are doing their best. In the Reformed Church of Dijon, a few days ago, I was preaching, and I read the *Message of the American Churches to the French Churches*. When the service was over, I had a talk with an American soldier, the president of a Bible Class in the state of Mississippi. He told me how deeply he appreciated the good and kind welcome he had received in that French Presbyterian Church. "Think, before the war, I had not been away from my home for a fortnight. But I am no more alone, because I have found here friends and brothers!" This man was coming fifteen miles to attend the Sunday worship.

"Every time I had an opportunity of speaking before American boys in the Y.M.C.A. huts, I was thinking of their fathers and mothers whom I have seen in America anxious for their sons 'over there.' I understood more and more the splendid and effective work carried out by the Y.M.C.A. organization. In the huts, I found again the spirit of American homes, I heard the singing: 'Brighten the Corner Where You Are,' and I saw happy and smiling faces. None was downhearted, none was home-sick; they have found home where duty detains them, and they

have even found 'Daddy' in the old Chaplain of the base hospital, a delightful gentleman, liked by every boy.

"What a joy for me to bring to them the greeting of my nation, of my brothers-in-arms, to tell them of the splendid spirit of the French army in the trenches. 'Don't judge France till you have met the best part of France, the stars of France, our men in the first lines!' In fact, they don't criticize thoughtlessly but work hard to build up camps, barracks, railroads, tracks, and to play an effective part in the big game of the world war. The more they work, the more they understand the endeavors and the marvellous stubbornness of France.

"As a token of gratitude to the American friends who have been so kind to me and to my companion when we were in America, I am glad to be able to assure them that everybody in France is desirous of doing the utmost possible to create a thorough friendly understanding with the American soldiers. We try to open our homes to the best of them and to express to all our goodwill and devotion. In the camps as in the battle they are to us good comrades and true brothers.

(Signed) VICTOR MONOD,  
Chaplain of the French Army.  
(37th Division)"

While in the United States, Chaplain Monod co-operated in the Y.M.C.A. campaign. Upon his return to France he was invited to make a speaking tour of the American camps. Circumstances did not permit him to make as wide a tour as was at first planned, but he spoke before four different audiences of American soldiers at Dijon and Is-sur-Tille on March 1, 10 and 11. In a report of this trip, recently received by the Federal Council, Chaplain Monod says:

"I was glad to salute them [the American soldiers] in the name of France and of our Army. I explained to them that the differences they observe between America and France are a revelation of the meaning of the present war—a war against militarism and its crushing burden. I said that they had come to France in order to keep the United States free from the military charges which have hindered the full industrial and commercial development of the European nations.

"As I spoke before French audiences at Sens and Dijon, I took the opportunity to ask my countrymen to open their homes in order to receive Americans. I know that the rector of Dijon and other University men who heard me speak are desirous to work in this direction. The American officer who showed me their camouflage plants (sack cloth and trellis work), told me that in his detachment were a great number of American students and artists. It is quite desirable that these soldiers and officers should see other Frenchmen and women than shop-



keepers and street people. The American Y.M.C.A., which is striving to provide entertainment and teaching for the American soldiers, would benefit in having French workers who could give lectures in English."

Chaplain Monod returned to his division, the 37th D. I., on April 1st.

### Activities of State and Local Church Federations

REV. Joseph Edwin Priestley, of Hartford, Conn., has been made executive secretary of two organizations, i.e., the Federation of Youngstown, Ohio, and the Mahoning County Sunday School Association.

The Church Federation of St. Paul, Minn., conducted a financial campaign, from April 22 to 29, for the purpose of raising funds to employ an executive secretary. Secretary Guild, of the Commission on Inter-Church Federations, assisted in the campaign.

The Norfolk Federation of Churches has successfully carried out a campaign to raise the budget for the next two years. Under the leadership of the President, Mr. William S. Royster, an intensive campaign was carried on enlisting the support of a large number of men and churches. A committee has been appointed to secure an executive secretary.

A number of federations and churches are assisting most effectively in the campaign on the Churches and the Moral Aims of the War, which is being carried on throughout the country. New York City, Philadelphia, Indianapolis and other cities have been most successful.

Mr. Fred B. Smith, Chairman of the Committee on Inter-Church Federations, sailed for France Wednesday, April 3rd, to be gone until about the middle of June.

Mr. James H. Causey, President of the Denver Federation of Churches, has gone to France for four months' work with the Y. M. C. A.

Rev. Paul Smith, Pastor of the First Methodist Church of San Francisco, who led the vice campaign in San Francisco a year ago as President of the Federation, has had the story of this campaign put into a film entitled, "The Finger of Justice." This film will be used for propaganda purposes throughout the United States.

Rev. Carl E. Grammar, D.D., Rector of St. Stephen's Church, has been elected President of the Inter-Church Federation of Philadelphia.

On April 5th, 400 ministers of that city sat down to a banquet given to Sir George Adam Smith of Aberdeen, Scotland. A mass meeting was held in the Academy of Music and two great meetings were held on Sunday in the interest of the campaign on the Churches and the Moral Aims of the War.

Dr. Grammar as President and Rev. William Berg of the Central Congregational Church as Secretary will have charge of the executive work of the Federation until autumn. At a meeting held at the City Club, following the outline of the plans made by Dr. Grammar and an address by Secretary Guild, \$2,000 was raised in a few minutes to care for the work of the Federation until September. It is planned to employ a full-time executive secretary for this city. At present the Federation is taking a most active part in the cleaning up of the vice districts of the city.

The logical sequence of the splendid men's meeting held recently under the auspices of the Chicago Inter-Church War Work Committee was the woman's meeting held on April 12. The meeting began with a patriotic address outlining various forms of service in which women are especially needed. There was also discussion of plans for the work of women of the churches in connection with the Liberty Loan, problems of recreation, work among girls, war gardens, food conservation and Junior Red Cross work.

The Chicago Church Federation Council sent out a printed request to over 1,200 ministers of the city asking them to observe April 7, which had been designated by the Government as Liberty Loan Sunday.

El Paso, Texas, has organized a Federation of Churches, of which Rev. Dwight J. Bradley has been elected Executive Secretary.

The Church Federation of Indianapolis is working in close harmony with the new city administration in the fight for better moral conditions in the city. Frequent conferences of ministers and mission workers in down-town districts were held, looking towards greater efficiency on the part of these down-town institutions after the saloons went out of business on April 2. Their desire is to show the men who have been going to the saloons that the church will do its best to make life pleasant for them. Some twenty-five of these churches and missions are organizing their work to this end and it is hoped to achieve things along that line which have not yet been done in any city in the country.



### Red Cross Chaplains in France

THE French Commission of the American Red Cross cables, "Need for chaplains growing daily," and recently called for six Roman Catholic and twelve Protestant chaplains to sail immediately. Ordained clergymen of middle age and good health, with pastoral ability and experience are eligible. A few men otherwise well qualified, but prevented by the age limit from seeking appointment as regular chaplains, may thus find opportunity to serve in France under the Red Cross. It is desirable that they agree to serve for one year at least.

Red Cross Chaplains are attached to hospital units in France. They are not commissioned as regular chaplains by the Government, receive no salary and are not included in the provisions of the war risk insurance law. Transportation both ways is provided, with an allowance of \$200 for personal equipment and a monthly allowance of 750 francs for maintenance. To enable them to meet their obligations at home, it is necessary either for their churches to continue their salaries during their absence, or for their denominational war commissions to make other provision for financial assistance.

Names of suggested candidates may be sent to Rev. Clyde F. Armitage, 1112 Woodward Building, Washington, D. C., from whom application blanks may be secured.

DR William Adams Brown, Secretary of the General War-time Commission of Churches, received from Rev. Dr. H. Pereira Mendes an invitation to be present on April 17th at a service commemorating the hundredth anniversary of the Second Synagogue, in New York City. Feeling that "these are not times for celebrations," there was no celebration, in the usual sense of that word, but Dr. Mendes conducted the regular ancient service of that evening, the service of the counting of the weeks between Passover and Pentecost, and made it an occasion for giving the message of the Bible concerning the war and its aftermath. In his letter of invitation, Dr. Mendes said:

"We are living in times when we are all drawn towards each other, because of sorrow, strain and stress. We fight shoulder to shoulder at the front abroad. We train together in the camps here. In Red Cross work, in drives for war-relief, we work together. Shall we not join together in spiritual effort also, in a proclamation of the Divine Word to man for his guidance in times like these, in united supplication for Divine Guidance and help?"

"We are all children of our Father in Heaven. If Catholic, Protestant and Jew shall even once unite in prayer before that Heavenly Father,

shall even once hear together the message of the Book they all love and revere so truly, will it not augur well and help to make religion what it ought to be, a bond between our Father in Heaven and ourselves, His children on Earth?"

### Meeting An Immediate Need

THE practical basis for united Christian effort established by a federation of churches is one of the answers to the question, "What of the Church after the war?" Cities are turning to the Commission on Inter-Church Federations for assistance in forming federations and employing secretaries in steadily increasing numbers.

A most serious problem is that of securing and training executive secretaries. For this reason the Summer School on Principles and Methods of Inter-Church Work will be held at Williams Bay, Lake Geneva, Wis. Secretaries of federations, men considering this work for a life task, officers of federations and others wishing to study, are invited to attend. The enrollment fee will be five dollars. Room and board are \$1.50 per day. The beautiful grounds on the lake shore make this an ideal place for a two weeks' sojourn.

The full announcement of the plans for the school will be mailed on application. Reservations for accommodations will be made in order of receipt of applications. Direct all inquiries to Rev. Roy B. Guild, 105 East 22nd Street, New York.

### War Work Notes From France

Pastor Charles Wagner, D.D., a member of the French Protestant Committee, has been invited to come to America for the two months' campaign being carried on by the National Committee on the Churches and the Moral Aims of the War. Dr. Wagner has had to decline on account of his health, but he has prepared a splendid address which will be read from the platforms during the campaign.

The appeal recently sent out by the French Protestant Committee and published in all French newspapers, headed, "A Duty of Hospitality," and urging the reception of American officers and soldiers in French Protestant homes, has met with a large response. Offers have come from all parts of the country and even from Algeria, North Africa. Ministers' homes, humble and fine residences have been prepared to provide hospitality to American soldiers on leave or during convalescence. All offers received by the French Protestant Committee are turned over to a Committee on French Homes, which has been appointed on behalf of the men of the American Army and whose Honorary Secretary



is Madame de Billy, wife of Colonel de Billy, Assistant to the High Commissioner of the French Republic in Washington.

In a communication recently received by the Federal Council from André Monod, Secretary of the French Protestant Committee, the writer states that "the landing of the United States Secretary of War, Newton D. Baker, with 10,000 soldiers, and his arrival in Paris just as the Germans were attempting to spread frightfulness in the Capital by their murderous air-raid, has been a powerful encouragement to the French people. It has made them realize that the Americans have come to do their full share in the kind of war Germany has forced upon our nation." M. Monod also states that during the air-raids great help was rendered by the American hospitals and charitable agencies.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, OF FEDERAL COUNCIL BULLETIN, published monthly at New York, N. Y. for April 1, 1918. In the State of New York and County of New York.

Before me, a notary public in and for the State and county aforesaid, personally appeared Charles Stelzle, who, having been duly sworn according to law, deposes and says that he is the Editor of the FEDERAL COUNCIL BULLETIN, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, Religious Publicity Service of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y.

Editor, Charles Stelzle, 105 East 22nd Street, New York, N. Y.

Managing Editor, none.

Business Managers, none.

2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent. or more of the total amount of stock.)

Federal Council of the Churches of Christ in America, incorporated under laws of District of Columbia and composed of thirty Protestant denominations; Frank Mason North, President, 105 East 22nd Street, New York, N. Y.; Charles S. Macfarland, General Secretary, 105 East 22nd Street, New York, N. Y.; Alfred R. Kimball, Treasurer, 105 East 22nd Street, New York, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

CHARLES STELZLE.

(Signature of editor, publisher, business manager or owner)  
Sworn to and subscribed before me this 28th day of March, 1918.

(Seal)

JOHN B. PREST,

Notary Public, No. 120

(My commission expires March 30, 1918, New York County.)

THE Southern Sociological Congress held a Win-the-War Congress for Health, Food and Labor, in Birmingham, Alabama, April 14-17. Rev. Charles S. Macfarland, General Secretary of the Federal Council, preached the annual sermon at the opening session, Sunday, April 14, his subject being "The World War and Brotherhood." The list of speakers included also Governor C. H. Brough, of Arkansas, Dr. Henry Van Dyke, Hon. William Howard Taft, Dr. John R. Mott, Miss Jane Addams, Dr. Bradford Knapp, head of the Bureau of County Agents of the South, Hon. William Jennings Bryan, Secretary of the Navy Josephus Daniels, Miss Grace Abbott, Samuel Gompers, President of the American Federation of Labor and Governor Thomas W. Bickett of North Carolina.

Candidates for chaplaincies are being advised by the Federal Council's Committee on Army and Navy Chaplains not to resign permanently from their churches, but to secure leave of absence until after they have completed the course at the Training School for Chaplains and been commissioned. It is possible that during the progress of the school the experienced chaplains who are training these men may feel that some of the men under training, while well qualified as ministers, would not fit well into the military side of a chaplain's life and duties. Such men will readily understand that it would be better for them to remain in the civilian forms of the ministry.

### Commission on the Church and Social Service

A MEETING of the Commission on the Church and Social Service has been called for Monday, May 13, in the Conference Room of the Federal Council. This meeting will be preceded by a meeting of the Committee of Direction.

Dr. Worth M. Tippy, Secretary of the Commission, spoke before the Presbytery of Easton in Lancaster, Pa., on April 9th, for the National Committee on the Churches and the Moral Aims of the War.

On April 18, Dr. Tippy attended a conference held in Toronto, with secretaries of the Social Service Council of Canada. The purpose of the conference was to secure closer co-operation between the Canadian Council and the Commission on the Church and Social Service.

On April 21, Dr. Tippy delivered an address before a large audience in the Broadway Methodist Episcopal Church, in Indianapolis, of which he was at one time pastor.